

Sometimes, also, it may happen, that these equal principles and acts may be of so much interest to us, and of so much more importance, in our view, than the *main* transaction, or any other *incidental* principles that may be combined with it, that we are in danger of giving to the *whole* our attention.

This would imply that there was a large number of persons who were determined to resist the establishment of a free press, and not friends of good order to be found sufficient to counteract them. In such a state of the community, there could be no hope of maintaining the obnoxious press by any other than a permanent armed garrison. The opposition was not one of sudden excitement, but of a deliberate, settled character, as had been manifested, not merely by the acts of the infuriated mobs, but by the deliberate resolutions of the citizens, generally.

Let it not be said, every man's house is his castle, and he is bound to defend it. If a man's house is his castle, it does not follow that another man's store is his castle. The best we can make of this is, a question was pending before the jury, whether, of such a character, that one party must justify the point, or there must be civil war. Civil war was resolved upon by the injured party, and the best we can make of this is, a question was pending before the jury, whether, of such a character, that one party must justify the point, or there must be civil war. Civil war was resolved upon by the injured party, and the best we can make of this is, a question was pending before the jury, whether, of such a character, that one party must justify the point, or there must be civil war.

[We have been requested to copy the above into the Herald. It appeared originally in the N. Y. Commercial Advertiser, and has been copied into the Christian Advocate and Journal, and some other papers. We do not know the writer, but his whole argument is founded on a false basis; hence his whole reasoning is false and inconclusive; and the spirit and temper manifested is directly calculated to screen the Alton mob, and to encourage its principles and measures. It is just such an article, which, the Alton mob would have given the writer the

We ask the candid reader to contrast with the above



article, the following from the N. Y. Observer, the editor of which can be accused of any thing, sooner than partiality to abolitionists. See the candor of Mr. Tracy, compared with the bitter and hostile spirit evinced in the first article.—Ed. Hra.]

REV. E. P. LOVEJOY.

Some who have written and spoken concerning his death, seem to think that every man has a right, on his own responsibility, to resist by force of arms, and, if necessary, by taking the life of the aggressor, any attempt to commit a trespass on his property. This belief is doubtless false; at war with both the law of the land and the law of God. The Mosaic statute, Ex. xxii. 2, 3, reads thus:

"If a thief be found breaking up, and be smitten, that he die, there shall no blood be shed for him. Nevertheless, if the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

The doctrine is, that for the protection of their property, men must rely upon the courts of law, and not upon the use of arms; that he who, on his own authority, takes the life of protection in his own hands, and kills the thief or other trespasser, whom he ought to have prosecuted, is guilty of murder; and that only in case of burglary by night, by which the sanctity of sleep is violated, and when darkness protects the burglar from detection, may the life of the offender be taken. The equity of this law is manifest, and is recognized by all enlightened codes of criminal jurisprudence.

Were those in the warehouse, then, guilty of murder in killing Bishop?

At this distance, without the power to summon witnesses, we ought not to pronounce positively concerning the facts; yet the following points seem to be established:—

1. The party in the warehouse did not assume to act on their own responsibility. They had, or believed they had, the authority of the Mayor for their proceedings. They regarded themselves as acting under the civil authority for the suppression of a mob; for the prevention of crime.

2. Not merely their property was in danger. They were assailed with deadly weapons—stones, as all agree; rifle balls, as they assert—before they fired upon their assailants. They acted in defence of their lives. No code forbids a man to defend his life against robbers, who assail him with deadly weapons to compel him to deliver his purse or other property.

3. The attack was by night. The sun was not risen upon them. This circumstance makes an important difference, according to the Mosaic law, and we believe, according to our law.

It does not appear, then, from the best information obtainable at this distance, that there is any reason for calling the killing of Bishop, murder.

We notice this point particularly, because false and dangerous reasonings are abroad concerning it. There are some, who, having correct views of law, but misinformed, as it appears to us, concerning the facts, pronounce it murder. Others, feeling that they were not guilty of that crime, and yet not knowing how to defend them, resort to doctrines, which if generally received and acted on, would unhinge society, and fill the land with blood. They cannot be defended on the ground that every man has a right to kill every trespasser on his property, for that doctrine is false and murderous; nor on the ground that the property, in this case, was a printing press, for a press is no more sacred than other property, and may not be defended by measures which would be unlawful in the defence of other property. Neither can they be defended on the ground that the government was inefficient, and an appeal to the courts would be useless. That plea, if admitted, would abrogate law entirely; for any man might assert that the courts are inefficient, whenever he should choose to dispense with them. And besides; the hearts of all men are in the hands of God; and it was not possible for them to know that public sentiment would not, in a few months, or even weeks, give efficiency to the courts, and secure to them ample redress and protection. Let them, then, be defended from the charge of murder, which, unless we are astonishingly misinformed concerning facts, they are not guilty; but let us not in defending them, give currency to doctrines, which if prevalent, cannot fail to fill the land with crime and woe.

Were they right—morally right—in calling upon the civil authority to protect them by force of arms? Those whose extreme "peace principles" lead them to deny the right of government to sustain itself by force, can settle this question very easily in the negative. To others, it may present some difficulty; because no one definite rule can be laid down for the guidance of men in all cases of the kind, but something must frequently be left to the sound discretion of honest men. For the sake of clearness we will consider this question, as it must have presented itself to their minds, when they found themselves in actual need of that protection; leaving to question, whether that need was brought upon them by their own fault, to be considered at another time.

In Acts xxi. 31—33, is an account of the rescue of Paul from a mob by the Roman soldiery, at the command of the chief captain, who seems to have been entrusted with police authority. Another similar instance is recorded in Acts xxiii. 10. In the latter part of the same chapter, we learn that Paul was informed of a plot to get up a riot and take his life, and he applied to the chief captain for protection; in consequence of which he was sent by night, with a military escort for his defence, to Caesarea. We do not find that the Apostles were made infallible in the conduct, and therefore we do not suppose apostolic examples to be always binding, though their correctness ought not to be denied without very conclusive scriptural authority; but we think the candid reader of these passages will be persuaded that the conduct of Paul is recorded with approbation. We have very high authority, therefore, for believing that a man in danger may rightfully demand such protection from the civil power. Other scriptural instances might be quoted; but it is needless. For what, indeed, should government exist at all, if not to protect the persons and property of men from the lawless aggressions of the unprincipled? And if it ought to exist for that purpose, surely those who need its protection may rightfully use it for that purpose. Otherwise, the magistrate would not be a terror to them that do evil, but would bear the sword in vain.

We say, then, when they found themselves in actual danger from unlawful violence, they had a right to demand the protection of the civil power, and the force should be used for their protection if necessary, and to whatever extent it might prove necessary.

Their previous misconduct, if they were guilty of any, could not deprive them of this right. It is the right of every man, even the vilest criminal. The convicted murderer, under sentence of death, has a right to live in safety to the day appointed for his execution, and may rightfully call on the magistrate to protect him, by the use of all necessary force, till that day arrives. The supposition that Christian or ministerial character deprives a man of this right, is too absurd to need refutation. Paul was both a Christian and a Christian minister. God has not instituted government for the exclusive benefit of the ungodly.

There are other points, the consideration of which will develop important principles, the discussion of which we must defer.

### Revivals.

"When a people are in peace, united together, and continue constant in prayer to the Lord for a revival of his word, they must have success."

REVIVAL.—We hardly ever knew a time when the accounts of revivals in various parts of the State were so numerous, or when there were so many found able to lead in protracted meetings. A few years ago, a very select few only could be found who were to be trusted to preach or conduct these meetings; but now we hear of brethren in all directions engaged in them, with signal favor on their labors. How is this? Is there more simplicity, more preaching of Jesus Christ, more depth of devotion, more of an entire reliance on the arm of the Lord? The Lord does honor those who honor him, and only such. How blessed for churches and ministers to remember this, and keep God's glory singly in view.

N. Y. Evangelist.

FOR ZION'S HERALD.

WORCESTER, MASS.

BR. BROWN.—The work of the Lord is still in glorious progress in this place. A brighter day than this we have not yet seen, though it is nearly seven weeks since the work commenced. The subjects of the work now, are principally men who have "come to years." Monday evening last, there were upwards of twenty persons forward for prayers, six of whom only were females. The next evening, about the same number came forward, among whom were only two females. Last evening, the number was much greater, and greater, I think, than at any preceding meeting, mostly men of adult years. I name this, simply because it is so frequently said, that revivals are principally confined to "children and silly women."

Since I wrote you last (Feb. 1st), the number of converts named in that communication has swelled to more than two hundred. We have a meeting of some sort every evening, and witness new manifestations of Divine power. Our colored friends continue to share largely in the work. To God be all the praise.

Yours affectionately, J. PORTER.

Feb. 15, 1838.

FOR ZION'S HERALD.

WILLIAMSBURG, MASS.

BR. BROWN.—A short time since, I sent you an account of a preachers' meeting on the Springfield District, and stated that at some future period, I would give some further information of a pleasing revival of religion which was then in progress. The work has been very extensive, reaching to almost every family in our town. I cannot say how many have professedly experienced religion since the commencement of the revival, probably not less than two hundred. Ninety-six have united with the M. E. Church on probation, and seventy-five have been received into the Congregational Church in this place. Our meetings are still very interesting, and several are yet inquiring, "What must I do to be saved?" I trust that the good work will continue to progress, and that many more will yet turn on the Lord's side. Circumstances seem to indicate that this will be the case.

Yours truly, WM. SMITH.

Feb. 8.

FOR ZION'S HERALD.

CUMMINGTON, MASS.

BR. BROWN.—The Lord is giving his work here in power. A protracted meeting commenced here the first of December, which is not yet closed. More than one hundred persons have been converted to God. The work has spread into Plainfield, Chesterfield and Windsor, like fire in dry stubble.

Feb. 8.

FOR ZION'S HERALD.

MANSFIELD, MASS.

BR. BROWN.—We have been having good times here, and the Lord is still with us, though there is some less interest now, than a few weeks since. Pray for us, that the Lord would continue to favor us here, with the outpouring of his Holy Spirit.

Yours, &c. GEO. STONE.

Feb. 12.

FOR ZION'S HERALD.

WESTFIELD CIRCUIT.

BR. BROWN.—In praise to Him from whom all blessings flow, I would give information to the friends of Zion of our prosperity on Westfield Circuit. It will be remembered that, in my last communication, I gave information in addition to the good work of conversions, that, in another part of my circuit, several had arisen for prayer. With the advice of my colleague, E. Putnam, I appointed a protracted meeting in the place above referred to, although there were not more than three or four praying souls in the place. Yet, the Lord has done a work marvellous in our eyes. Now there are more than forty, who are engaged in rehearsing the story of redeeming grace. We have here formed a class, numbering nineteen, and, with the addition of those who have united with other classes, will make the net increase the present conference year, seventy; and others are waiting for an opportunity.

A. C. SMITH.

Troy, Ft. Feb. 8, 1838.

FOR ZION'S HERALD.

GUILDFORD CIRCUIT, VT.

BR. BROWN.—The Lord, in the plenitude of his mercy, has been pleased to favor us in this place with his awakening and converting grace. Between forty and fifty have professed to find peace with God, since the commencement of the present conference year, and between thirty and forty within the precincts of this circuit, have united with us on trial. At a protracted meeting, held at Vernon, we were favored with the presence of the Lord, and with the manifestation of his saving power, in the conversion of souls. About forty came to the altar for prayer, and many of them found the Saviour to be the chiefest among ten thousands.

Before this recent revival, it is presumed the town of Vernon was without a parallel in New England. If I am not misinformed, but one family altar existed in town, where the morning and evening oblation was offered up to the God of heaven. Although through the benevolence of a now deceased lady, the interest of two thousand dollars was annually to be appropriated by the inhabitants, to support the gospel, they had no stated preaching except Universalist and Unitarian, and but little interest was manifested about the subject of salvation.

At our first lectures in the place, few attended; but for our encouragement, our congregation continued to increase, until the house in which we met was filled to overflowing, and many were inquiring what they must do to be saved. We then appointed a protracted meeting, and although the respectable people of the place were favorable to us and our meetings, we met with great opposition from the lazier sort. They first attempted to fasten us out of the meeting-house; but not satisfied with this, they resorted to every means which their depraved hearts would invent, to stop the progress of our meeting, by carrying off parts of the stove and stove pipe; and one night when the house was left unwatched, they removed a large number of the windows from the house, and scattered them in the neighboring woods; but through the assistance of Divine grace, we continued our meeting twelve days, the devil and Universalists to the contrary notwithstanding. And let God be praised, victory turned on the side of Zion, and many were convicted from the error of their ways. Last Sabbath we held our quarterly meeting in Vernon; there was a very visible reformation in our congregation; although many were assembled, all were serious and attentive, no one offered to molest or make us afraid. We call on our brethren to praise God with us, that the desert has begun to blossom as the rose.

Yours, &c. A. WEBSTER.

Guilford, Feb. 15, 1838.

FOR ZION'S HERALD.

TOLLAND, CONN.

BR. BROWN.—Since my last, we have had a series of evening meetings in Tolland street, which resulted in the quickening and strengthening of the members of the church, and in the conversion of others to God. Some have joined here and in the North class, and some in South below.

We are now using extra efforts at our Sabbath appointment in Bolton. The meetings are solemn, spiritual and interesting, and I trust will result in much good. If so, you may hear from me again. In the mean time, I am engaged in the prayers of all, and especially those who are acquainted with the sins and errors of this place. Yours truly, L. PERCE.

Feb. 10.

FOR ZION'S HERALD.

MISSIONS IN SOUTH AFRICA.

The following paragraphs are extracted from the Wesleyan Methodist Magazine for December, 1837. They are part of a letter written by Rev. George Green, and dated Graham's Town, June 28, 1837.

The native services are still numerous attended, and it is truly a delightful spectacle to behold about three hundred natives of different tribes and nations, assembled on the Lord's day morning and evening, to hear the word of salvation, and to worship the Lord in the beauty of holiness. The attention of the natives during divine service, is very observable; they seem to drink in, as it were, the life-giving word. While the preacher is addressing them, there is generally a profound silence, interrupted only occasionally by the sighings of the contrite heart, or the breathings of fervent and heartfelt prayer. Many of these are members of our society, and are growing the gospel of Christ. Surely the Lord has done something for Africa already; and these are a "kind of first fruits" of the glorious harvest that shall follow.

A few days ago, one was brought to a class meeting when I was present, who in a very simple and interesting manner, stated how she had been led hither. She had lived, she said, in darkness many years, not thinking that she had a soul, or that there was a Saviour. One evening she heard some Fingoes singing a Kafir hymn, in which she observed frequently the name of Jesus. She felt an irresistible desire to know who Jesus was. She inquired of the singers. They told her Jesus was the Saviour of sinners, the Lover of mankind, who had died for the sins of the world. At this she said her heart grew sore, and she felt that she was the sinner for whom Jesus had died; and now, she said, "I desire to forsake sin, and to serve and love Jesus for ever, because he has so loved me; and I hope I shall be allowed to come to the class." We accordingly admitted her on trial.

The following letter, which we copy from the Christian Guardian, it will be perceived by the signature, was written by a native Indian. What encouragement to send the Indians the gospel, and the blessed word of eternal truth.

Muncy Mission, Dec. 27, 1837.

REVEREND AND DEAR BROTHER—I send the following words for your excellent paper, if you think them of sufficient importance.—It is now about thirteen years since my parents experienced the religion of Jesus Christ, and have since been with the people termed Christians. After their conversion, I was enabled to go to school at Grape Island, where I enjoyed a great opportunity in learning to read the good Book of God. As this good book taught me that there is a great God in heaven, who made heaven and earth by his Word; made all things of nothing; made man out of the dust, and gave him a soul which shall live for ever. I learned these instead of those superstitious ways of my parents, who used to tell me that there are many gods, and was just going to try and get one of them to bless me. But I had to fast, my face blackened with coal (I suppose that the god may know that I was fasting) before I could obtain a blessing. But the good Book tells me that whenever I want to fast I must abstain myself, wash my face, and that the Great Father who sees all secrets shall reward me openly.

And after I was learned to read this good Book, which told me all about God, and his Son Jesus Christ; how he came into the world to save sinners, the Indians as well as the white people, I then thought about the poor Indians in the far Western woods, which never heard the good news which we had so joyously received; and I thought that if I could tell the Great Spirit to give me sufficient grace and love in my heart, that I might go and teach my Indian friends the good Book; so the Great Spirit heard my prayers, and about two years ago I was called to go to French River with Thomas Fraser, and spent only four months with the Indians, as we were obliged to leave on account of their being scattered here and there in the rocky forests of the north shore of Lake Huron. We then went home, and remained there until last April, when I was called again to come up to this place (where I am now writing to you) to fill up the interpreter's place, as sickness prevented him of his staying here, and went home to his friends at Credit.

I am now happy to inform you that there is goodly number here in this Mission, tending towards the heavenly rest which remaineth for the people of God. Many a time we have been visited by the Holy Ghost, notwithstanding all the trials which we meet on account of the strong wicked Pagans around us.

Last Sunday, and Monday, which was the day called Christmas, we had good meetings. At 7 o'clock, Br. Waldron, the Missionary, preached to us very feelingly from St. Luke ii. 11, and explained to us the manner in which we ought to keep Christmas. Instead of going about the white settlements to get the stomachs, we collect together in the house of God, asking for that living water for our souls, which is able to quench our thirst, and is far better than the fire-water, because this Weskch cannot quench our thirst; but would cause us to sink into everlasting perdition; but the living water which cometh down from heaven, would cause a spring in our hearts which would spring up unto everlasting life. After the sermon was over, we then had a love-feast, in drinking and eating cakes together, and then spent some time in speaking what the Lord has done for us. Most of

them spoke well, and gave praise to the Great Spirit, for his great goodness and mercy in sparing them while in their sins, and who had graciously pardoned all their sins for his Son's name, and we were able to sing

"Tis thee I love, for thee alone  
I shed my tears and make my moan;  
Where'er I am, where'er I rove,  
I meet the object of my love."

I am, Dear Sir, your unworthy Servant,  
JOSEPH MARSDEN,  
alias KEGAWANPOWHEW,  
Interpreter at Muncy Mission.

FOR ZION'S HERALD.

Universalism Examined and Refuted; by LUTHER LEE, Minister of the M. E. Church: Watertown, N. Y., 1836.

This is a neat duodecimo volume of 300 pages, and is divided into eight Chapters. Chap. I. treats of the "Original State of Man." Chap. II. "The Fall of the First Man, and Consequent Corruption of Human Nature." Chap. III. "Atonement." Chap. IV. "Salvation from Future Punishment." Chap. V. "On the Punishment of Sin in the Future State." Chap. VI. "On Endless Punishment." Chap. VII. "Universalists' Arguments Answered." Chap. VIII. "Objections to Universalism Stated."

From a cursory examination of this excellent volume, I think I hazard nothing in saying, it is just what it professes to be, a refutation of Universalism. It is written in a clear and perspicuous, if not an elegant style, which is admirably adapted to the clear argumentation of the author. It could not be expected that such a work, at the present time, would be entirely original; but I think no one, after having examined it, will hesitate to award to Mr. L. the credit of having wielded the old weapons in a very able manner. Nor do I say it is destitute of originality; but I imagine its chief merit will be found to consist in the very clear and logical manner in which the subject is placed before the mind.

From a slight acquaintance with Mr. Lee, I am happy to speak in his praise as a Christian and a Christian minister; and I cannot do a better service to the lovers of clear argument in favor of truth, than to commend his work to their attention.

JOHN JOHNSTON.

Wesleyan University, Feb. 24, 1838.

A FORTUNE.—I called at one place where the family had no Bible. On naming my business, the woman of the house looked wishfully and said, "I would be very glad to get a Bible, but have no money—when will you pass this way again?" I replied, if she had no money, and wished a Bible, I would give her one, at which her eyes sparkled with joy. I then drew a Bible from my saddle bags, and gave it to her. On receiving it, she clasped it to her breast, and said, "I have been wanting a Bible for a long time; but was not able to buy one. Now I have got a fortune;—thank the Lord, I have got a fortune." I told her that the Bible was the word of God, which would inform her how to get a fortune in heaven. She replied, "Yes, yes, that is it, and I thank the Lord I have now got a Bible."—*Maryland Bible Society Report.*

## ZION'S HERALD.

BOSTON, WEDNESDAY, FEBRUARY 21, 1838.

### RESOLUTION OF THE S. C. CONFERENCE.

Resolutions similar to those passed in the Georgia Conference, were introduced into the South Carolina Conference at its late session, but some members objected to them, on account of "the mischievous use which they said might be made of them in some parts of the country, where some sought to take up the time, and pervert the business of conference, with debates of abolition."

Dr. Capers took the position, that slavery as it exists in the United States, is not a moral evil, and expressed his conviction, that this sentiment was universally held, not only by the ministers of the South Carolina Conference, but by the whole South! He proposed the following resolution as a substitute, which was unanimously adopted: "Whereas we hold that the subject of slavery in these United States is not one proper for the action of the Church, but is exclusively appropriate to the civil authorities, therefore,

Resolved, That this conference will not intermeddle with it, farther than to express our regret that it has ever been introduced, in any form, into any one of the judicatories of the Church."

Does Dr. Capers mean to say, and the S. C. Conference likewise, by this resolution, that they regret the introduction of the subject of slavery into the Georgia Conference? Do they indeed regret its introduction there? If so, why did Dr. Capers say in Conference, that his intention in introducing the resolution was, not only of improving some wrong doings at the North, but with reference also to the General Conference? It will do, then, for Southern Conferences to pass resolutions intended to convey reproaches to Northern Conferences; but for Northern Conferences to do the same thing, is a great crime. We have here an exemplification of the extreme superciliousness and arrogance of the South. How much do we witness of this on the floor of Congress, from Southern members. But let it be remembered, that neither superciliousness or bluster, will move the North from its purpose; and that purpose is, never to cease its warfare against slavery, until it becomes extinct. As a general thing, the North are enemies to slavery, and they never can become reconciled to its existence in this Union. We are already a song and a by-word among the nations of the earth. Where is the pride of the South, to say nothing of its sense of moral justice?

Slavery, according to Dr. Capers, is not a moral evil, as it exists in the United States. Will he please inform us where it is a moral evil? Is it so in the West Indies? If not, where is it so? Does the Doctor mean that it is not an evil in any sense, or does he mean that it is not a moral evil, but is an evil of some character? Will he condescend to gratify us by an answer to these questions, and tell us at the same time what he thinks of Mr. Wesley's declaration, that "American Slavery is the vilest which ever saw the sun?"

Will he also be so good as to inform us, why it is, that Southern people exhibit so much ill-will, and we might say even malignity, against class in the North, called abolitionists? If the South is right on this point, why not exhibit a little more Christian forbearance, and endeavor to win over the ignorant and the wayward? The spirit now exhibited, is that of feuds, rather than of Christians. Look at the public whipping of Dresser in Nashville, by members of the Presbyterian church, after a mock trial, himself being at the same time a member of that church! Was this a wise procedure? That man has since become an Anti-Slavery lecturer. He relates, wherever he goes, the story of his wrongs, while thousands listen to him with breathless attention,—and if indifferent before, immediately become zealous converts to the cause he advocates. Has Dr. Capers ever denounced this act of the Nashville Presbyterians?

Look at the chivalrous threat of Mr. Preston from South Carolina, in the Senate of the U. S., to hang every abolitionist they could catch, who might go to the South! What is the effect of this threat? We will inform the Doctor. Every Anti-Slavery lecturer takes the newspaper containing this threat, carries it before his audience, reads it, and such comments upon the spirit which prompts the utterance of such a murderous threat. Beside this, it soon reaches almost every man, woman and child in New England; for it is common here for almost every family to take a newspaper. What is the consequence of all this? It is, the people are confirmed in the many stories

they have heard of the cruelties of slaveholders, and the enormous wickedness of slaveholding. Has Dr. Capers ever expressed his disapprobation of that ruffian threat of Mr. Preston? Is it wise to wink at such enormous wickedness?

No party in this country, or any other, perhaps, ever gained ground with such rapid strides, as the Anti-Slavery party is now gaining ground at the North. Their success, we assure Dr. Capers, is owing in a great measure, to the foolish and inconsistent course adopted by many prominent Southern Christians, as well as politicians. They are siding very essentially, as we have shown above, the very cause they strive to oppose. This is literally true, though no very great compliment to their wisdom or shrewdness; to say nothing of the moral character of their course.

Nor is the North passive in this agency. The North has contributed in a great measure, to bring about this lamentable state of things at the South, by denouncing in unmeasured terms, the members of Anti-Slavery Societies—by representing them as composed of fanatics and madmen—by slandering their characters, and misrepresenting their measures. This has been done from the promptings of a mean and servile spirit, to conciliate the South. But what will the South think, when it comes to know, for that time will come, the whole truth concerning this matter? With what stern indignation will they rebuke those who have deceived them on this point. We envy not the peace of mind of those at the North, who have opposed with such bitter violence, the cause of Anti-Slavery, and who are accountable in the sight of God, for the unchristian, ruffian, and murderous principles which they have infused into the South.

REVIVAL AT NEWBURYPORT.—We have had the privilege of perusing a private letter from Br. J. Hascall to Br. B. Otheman, from which we make the following extract:—

"The Lord has heard our prayers, and is reviving his work gloriously among us. I should think that twenty-five have already been converted, and undoubtedly hundreds are awakened. Our house has been crowded in every part. The work is not confined to the old people, but the middle aged and the young are seeking the Lord. Two of the Sabbath School have been converted, and others are serious."

AN ARRAUNT IMPOSTOR.—REV. Z. Paddock, of the Oneida Conference, advertises in the Auburn Banner a man calling himself Charles P. Knight, as an arrant impostor, and warns the Christian public, particularly the members and friends of the M. E. Church, to beware of him. He is the same individual who shamefully imposed upon the Methodist Society in Utica, New York, in the winter of 1834—35, and was then published in the Christian Advocate and Journal. He then called himself Samuel Sweetman. He was also advertised in the same paper of December 29th. A few months since, he was preaching in Virginia. He is thus described by Rev. Stephen G. Roszell, of the Conference:

He is in stature about five feet seven or eight inches. His hair is of a light red color; his eyebrows and eyelashes are white; his face is slightly disfigured by vestiges of the small pox, and he has immediately above the left eye, a very prominent scar.

EDITORIAL CONVENTION.—A Convention of the editors in Virginia, was held at Richmond, at that State, in January. The Committee in relation to publishers of newspapers and their subscribers, stated in their report, that the arduous labors and large expenditures required for publishing newspapers and other periodicals, have been paid for by the subscribers, on the general average, with less punctuality and certainty, and with more statement of the just amount, by partial or total losses of dues, and by the cost of postage and of commissions, and other expenses of collections, than in any other trade or business of importance and necessity to the public.

The Convention passed a number of resolutions, one of which is, that no publication shall be sent to the order of any new or unknown subscriber, unless paid for in advance; and another, that the names of delinquent subscribers shall be stricken from the mail box.

Another committee reported excellent resolutions, which were adopted, in regard to the spirit and style of conducting newspapers; one of which is, that editors, in discussing points with their brethren of the quill, should use only the name of the newspaper, and that editorial intercourse should always be marked by amenity, courtesy, good feelings, and kindness; thus setting an example to correspondents. The Convention also, in one of its resolutions, very properly recommends the dissemination of useful facts, or general knowledge, and of such matter as will tend to refine, enlighten and improve, in preference to articles which merely gratify a vitiated taste, or pamper a depraved appetite for scandal.

A Roman Catholic paper was established in this city six or seven years since, which was at that time called the *Jesuit*,—by the way, a very significant and appropriate name;—it afterward took the name of the *Pilot*; but about the time Mr. Pepper, the editor, died, the paper itself died. Some time last week, we received the "Boston Pilot" among our exchange papers, Vol. 1, No. 2. Supposing it to have been resuscitated, and sent to us by the way of exchange, we sent the Herald, at the same time calling the attention of the editor to the articles which have recently appeared in the Herald, in relation to the sufferings of the Irish, and the causes of these sufferings. In a day or two, the papers were returned, upon one of which was written the following:

"Keep your trash—we want none of it: When you are cured of your fanaticism, it will be time for you to talk about drunkenness."

In the eyes of Roman Catholics, all Protestants are not only heathen, but fanatics. They call Luther a devil; and such men as Wesley, Whitefield, and numerous other eminent reformers and benefactors of their race, every abusive epithet which they can command. Yet, according to their own account, they are a denomination, which come nearer, in all their words, actions, and spirit, to the example set by our blessed Lord, than any sect of Christians in the world!

THE DEAF MUTES AND THE BLIND.—The Richmond Enquirer states, that the people of Richmond have recently been much gratified, excited and astonished, by an exhibition in that city, of deaf mutes from New York City, and of some blind pupils from the institution in Boston. The consequence was, that a memorial from the citizens of Richmond was immediately presented to the Legislature, for the establishment of a State Asylum for both classes of these unfortunate persons, of whom there are supposed to be a thousand in the State.

BAPTIST CHART.—We learn from the Virginia Conference Journal, that, somewhere at the South, the Baptists have published a chart, which represents the Church of Christ as situated on an island, entirely surrounded with water, and that to get to this church, or gain admission within its pale, it is necessary to go through the water! Thus implanting the idea, that they alone, who practise and pursue this way through the liquid wave, are infallible.

The Vermont Telegraph states, that President Beecher, son of Dr. Beecher, has been ejected from the Presidency of Illinois College, at Jacksonville, on account of his abolitionism.

This is hindering the cause of abolitionism in the same way that treading on the camomile plant hinders its growth; or throwing oil on fire, puts it out.

BR. BROWN.—I was prevented by sickness on Monday, the 12th inst., otherwise you would have seen an account of what you published in the Herald of December have been corrected. His name is *Eden*. He is now a resident of Cincinnati at the time of his conversion, resided in a section of the interior of that State.

I do not know whether the gentleman had an interview with Mr. J. Hascall, but should they wish for an interview with him, have an opportunity when he next visits Boston, will probably be in a few months.

Mr. J. Hascall is not ashamed of the religion since it has become the power of God to himself and family; nor will he be at the appearance of a host of infidels.

Yours truly,  
Feb. 17, 1838.



they have heard of the cruelties of slaveholders, and the enormous wickedness of slaveholding. Has Dr. Capers ever expressed his disapprobation of that ruffian trade to Mr. Preston? Is it wise to wink at such enormous wickedness?

No party in this country, or any other, perhaps, ever gained ground with such rapid strides, as the Anti-Slavery party is now gaining ground at the North. Their success, we assure Dr. Capers, is owing in a great measure, to the foolish and inconsistent course adopted by many prominent Southern Christians, as well as politicians. They are aiding very essentially, as we have shown above, the very cause they strive to oppose. This is literally true, though no very great compliment to their wisdom or shrewdness; to say nothing of the moral character of their course.

Nor is the North passive in this agency. The North has contributed in a great measure, to bring about this lamentable state of things at the South, by denouncing its measures, by representing them as composed of fanatics and madmen—by slandering their characters, and misrepresenting their measures. This has been done from the promptings of a mean and servile spirit, to conciliate the South. But what will the South think, when it comes to know, that the time will come, the whole truth concerning this matter? With what stern indignation will they rebuke those who have deceived them on this point. We deny not the peace of mind of those at the North, who have opposed with such bitter violence, the cause of Anti-Slavery, and who are accountable in the sight of God, for the unchristian, ruffian, and murderous principles which they have infused into the South.

**REVIVAL AT NEWBURYPORT.**—We have had the privilege of perusing a private letter from Dr. J. H. Russell to Dr. B. Othman, from which we make the following extract:

"The Lord has heard our prayers, and is reviving his work gloriously among us. I should think that twenty-five have already been converted, and undoubtedly hundreds are awakened. Our house has been crowded in every part. The work is not confined to the old people, but the middle aged and the young are seeking the Lord. Two of the Sabbath School have been converted, and others are serious."

**AN ARRANT IMPOSTOR.**—Rev. Z. Paddock, of the Oneida Conference, advertises in the Auburn Banner a man calling himself Charles P. Knight, as an arrant impostor, and warns the Christian public, particularly the members and friends of the M. E. Church, to beware of him. He is the same individual who shamefully imposed upon the Methodist Society in Utica, New York, in the winter of 1834-35, and was then published in the Christian Advocate and Journal. He then called himself Samuel Sweetman. He was also advertised in the same paper of December 29th. A few months since, he was preaching in Virginia. He is thus described by Rev. Stephen G. Roszell, of the Conference:

He is in stature about five feet seven or eight inches. His hair is of a light red color; his eyebrows and eyelashes are white; his face is slightly disfigured by vestiges of the small pox, but he has immediately above the left eye, a very prominent scar.

**EDITORIAL CONVENTION.**—A Convention of the editors in Virginia, was held at Richmond, that State, in January. The Committee in relation to publishers of newspapers and their subscribers, stated in their report, that the arduous labors and large expenditures requisite for publishing newspapers and other periodicals, have been paid for by the subscribers, and the general average, with less punctuality and certainty, and with more abatement of the just amount, by partial or total loss of dues, and by the cost of postage and of commissions, and other expenses of collections, than in any other trade or business of convenience and necessity to the public.

The Convention passed a number of resolutions, one of which is, that no publication shall be sent to the order of any new or unknown subscriber, unless paid for in advance; and another, that the names of delinquent subscribers shall be stricken from the mail book.

Another committee reported excellent resolutions, which were adopted, in regard to the spirit and style of conducting newspapers; one of which is, that editors, in discussing points with their brethren of the quill, should use only the name of the newspaper, and that editorial intercourse should always be marked by amenity, courtesy, good feelings, and kindness; thus setting an example to correspondents. The Convention also, in one of its resolutions, very properly recommended the dissemination of useful facts, or general knowledge, and of such matter as will tend to enlighten and improve, in preference to articles which merely gratify a vitiated taste, or pamper a depraved appetite for scandal.

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Mr. Brown—I was prevented by sickness from seeing you on Monday, the 12th inst., otherwise an error in the name of the gentleman, an account of whose conversion you published in the Herald of December 13th, would have been corrected. His name is *Edward Inskip*, not *Ingot*. He is now a resident of Cincinnati, Ohio, but at the time of his conversion, resided in a secluded town in the interior of that State.

I do not know whether the gentlemen of the *Investigator* had an interview with Mr. Inskip when here, or not, but should they wish for an interview with him, they can have an opportunity when he next visits the city, which will probably be in a few months.

Mr. Inskip is not ashamed of the religion of Jesus, since it has become the power of God to the salvation of himself and family; nor will he be at all intimidated by the appearance of a host of infidels.

Yours truly, J. SLEEPER.

Feb. 17, 1838.

Since the publication of our last, Mr. Baldwin has called upon us with a request to insert a communication in reply to our remarks in the last Herald; but as his statement does not materially differ from ours, we declined. The most important point in which it differs, is, that Mr. B. states that he called to see Mr. Inskip, but he was out, and before he could call again, Mr. I. had left the city.

Not long after the publication of this remarkable conversion, we stated that Mr. I.'s son, who was the instrument of his conversion, is now a preacher of the gospel. We can now add, that he is a travelling preacher in the M. E. Church, and a member of the Philadelphia Conference. His name is *John S. Inskip*, and may be found on the last page of the last Minutes.

It may be that some of our readers, have overlooked the interesting relation alluded to, by the perusal of which, so many Christians have been gratified, and which has occasioned so much uneasiness among infidels. It may be found in the Herald of Dec. 13. We will insert it again, if its publication should be called for.

**ZEBULON;** or the Moral Claims of Seamen stated and enforced. By Rev. John Harris, of Epsom, England, author of "Mammon," the "Great Teacher," &c. First American from the third London edition. Boston: Gould, Kendall & Lincoln.

We have already spoken of Mr. Harris's writings, in terms of high commendation. Now Robert Hall is no more, we do not hesitate to pronounce the Rev. John Harris to be the greatest living writer. No person, who has read the "Great Teacher" and "Mammon," will be slow to pronounce them the productions of a gigantic mind. The work under consideration, did not afford the author equal success; but it treats upon a subject of great importance, and one which ought deeply to interest the American community. We hope this work will be read by every Christian, at least.

**MAINE STATE ANTI-SLAVERY SOCIETY.**—We learn from the *Christian Mirror*, that this Society met on August 1st, on the 31st ult., and continued in session three days. More than one hundred delegates and members of the Society were present. Twenty-nine resolutions were passed, from which we extract the following:

**Resolved,** That the violent opposition of our brethren at the South against the sentiment that slave-holding is a grievous sin against God and man, proves that this sentiment is true, and that this truth has reached their consciences; for, had we undertaken to prove that they had no right to hold brute beasts as articles of property, they would undoubtedly have met our efforts with the smile of pity and contempt, and treated them as unworthy of notice.

**Resolved,** That the slave-holding States, by their persistence in maintaining the system of slavery, and by resisting the rebukes, and disregarding the wisdom of enlightened nations, are bringing contempt on republican government, and shutting themselves out from the sympathies and communion of the christianized world.

**Resolved,** That as abolitionists, under God we depend for the promulgation and final triumph of our holy principle upon the invincible power of moral weapons; and that therefore we discountenance any resort to physical violence in promoting the Anti-Slavery cause.

The following remarks upon the duties and perplexities of an editor, are from the pen of the editor of the N. Y. Commercial Advertiser:—

"It is a thorny path—that trodden by editors in this country. Close application, severe labor, plenty of out-cries—much talk about the independence of the press, but very little allowed to it by the people—any quality of praise well serving the interest of others—twice the quantity of abuse from every body, to the current of whose opinions and prejudices, upon any subject, you happen to run counter. Still, with all its trials, pains, penalties and perplexities, the profession has pleasures—not the least of which is the ability now and then, to serve a friend, help the poor, and to deal kindly with an enemy."

**ANNUAL REPORT OF THE AMERICAN PHYSIOLOGICAL SOCIETY.** Boston: Marsh, Capen & Lyon.

About a year since, a Society was formed in this city, called the *American Physiological Society*. The annual report of the Society is a document of 148 pages, and besides many interesting remarks and profitable hints, it contains, 1st. Cases of recovery from disease by adopting the vegetable system. 2d. Cases of recovery, even in old age. 3d. Experiments made by persons in health, and by laborers. 4th. Cases of bringing up on vegetable system. This Report embraces valuable information—such information as intimately concerns all who wish to enjoy good health, and live long. We advise all such to read it.

**BOSTON LADIES, EIGHTY YEARS AGO.**—We find in the *American Annals*, an account of the anniversary of a Society for Encouraging Industry, held in 1753, on which occasion Boston Common presented a novel sight. "In the afternoon, about 300 young female spinners, neatly dressed, appeared on the Common at their spinning wheels. The wheels were placed regularly in three rows, and a female was seated at each wheel. The wheels also appeared closely dressed, in garments of their own weaving. One of them, working at a loom on a stage, was carried on men's shoulders, attended with noise. An immense number of spectators were present in this interesting spectacle. The Rev. Dr. Cooper preached a discourse, and a collection was made for the benefit of the institution."

Ladies of Boston whirling three hundred spinning wheels! These were afterwards the matrons who reigned in British tea and who never saw a piano. Wonder if a thousand delicate ladies could now be seen in the city, at their pianos, where that once fashionable rory dance could be found at the healthy exercise of the spinning wheel!

We do not know who to credit for the above; but it matters but little, as similar language is used almost every day, by a certain class of croakers, when any comparison between past and present times comes up, as a topic of conversation. If we knew the writer, we should like to see him if he considers the introduction of the spinning-wheel and the water-loom, no improvement over the cotton-spinning wheel and loom; and whether he would consider it better on the whole, to shut up all the cotton and woolen factories in the country, and go back to the spinning wheel. The language certainly seems to imply that it would be better to do so.

The witless sarcasms too, which occasionally appear in the papers, respecting ladies playing the piano forte, do not come with a very good grace from that sex, among whose members may be found nearly all the tobacco-smoking and chewing, rum-drinking, card-playing, hunting, horse-racing, and gambling, there is in existence; besides numerous other idle and vicious habits and practices.

Music is a good thing. It ought to be universally encouraged. It is the duty of parents to give their children instruction in it. It is a source of positive enjoyment to those practically acquainted with it, and that too, of the most innocent and unexceptionable character. If parents manage their family concerns properly, there is time enough to give their children instruction in every thing useful, and in music, beside. And in a great many cases, there is time enough, although many things are not wisely managed. But we still maintain, as we always have, that every young lady ought to become well acquainted with household duties, and still there will be time enough left for the acquirement of a good education, including vocal music, and a knowledge of the piano-forte.

#### THE NEW HARMONIST.

Mr. Brown—I am happy to inform you, and through you the public, that the new Harmonist is very much liked where it is known. I have a number of letters on hand, speaking highly of it, from gentlemen who have already introduced it into several societies.

Ors for an additional supply are not unrequited. They are not confined to Methodist Societies. The sale thus far has been rapid. These few facts speak of the Harmonist in terms of high praise.

Yours &c. D. S. KING.

Feb. 19.

The sum of 100l. has been voted, by the House of Assembly for the purchase of a sword, to be presented to Col. Allan Napier McNab, as a token of esteem for his services during the late rebellion; and 75l. for another to be presented to Capt. Drew, R. N. as a testimony to his gallantry in the capture and destruction of the piratical steamer *Caroline*, &c. *Guard*.

The boat denominated the 'piratical steamer Caroline,' is the same concerning the destruction of which so much was said in the newspapers at the time. It was, on all hands, denominated a base, cowardly and murderous act. We however have always suspected, that the Canadians had more reason for destroying it, than is admitted by the American papers.

**FOREIGN NEWS.**—The English papers state, that the British Ministry are acting with great vigor in reinforcing the army in Canada. It is in contemplation to increase both the army and navy, the former to the amount of 15 or 20,000 men, and the latter from 5 to 10,000. "One of the reasons assigned for this measure, in addition to the unsettled state of the Canadas, is the unfriendly tone of the Message of the President of the United States, upon the boundary question."

The Asiatic cholera has made its appearance at Waterford, in Ireland. There were nineteen cases the 1st day.

**TO PREVENT TOOTHACHE, AGUES, AND SORE THROATS.**—Wash the back part of your head and neck every morning in cold water—the colder the better—and afterward rub it dry with a towel, and you will seldom, perhaps never, be troubled with a painful affection of the teeth or throat. We do not pretend to give any reason founded on Physiological facts, why this simple process acts as a preventive to such diseases—but we are convinced from the experience of several years, as well as from the testimony of a number of individuals, that the above effect is produced. *TRY IT.*—*Mer. Jour.*

As an improvement to the above, we would say, wash the back part, and fore part of your body from head to foot, every morning, in cold water, and afterward rub it dry with a towel, and with common care, you will seldom be afflicted with tooth-ache, ague, sore throat, colic, or rheumatism. This is the experience of hundreds in this city. *TRY IT!*

**EARLY TEMPERANCE.**—A small book of 80 pages, being an argument for early temperance, addressed to the youth of the United States. It is from Dr. Hitchcock's Prize Essay on Temperance. Published by Whipple & Darnell.

A deservedly popular treatise. It ought to be read by every youth in the land.

#### MASSACHUSETTS LEGISLATURE.

In the Senate, Wednesday, Feb. 14, the bill for the protection of Camp-Meetings, passed to be engrossed. In the House, Tuesday, Feb. 13, the bill for establishing a Board of Bank Commissioners, was passed by a vote of 24 to 10.

In the Senate, the 14th, the bill for the protection of Camp-Meetings, passed to be engrossed. An order was passed directing the Secretary of the State to request from the several Banks in the Commonwealth, returns, showing their condition on Saturday, the 10th inst.

In the House, on Thursday, the 15th, the bill granting aid to the Western Rail Road Corporation, was passed to a third reading—yeas 247, nays 147.

In the House, the 16th, the bill to encourage the production of wheat, passed to be engrossed.

**CONGRESS.**—The Sub-Treasury Bill is still before the Senate. Mr. Rives of Virginia has introduced a substitute, which seems to be more in favor with the Senate than the original.

In the House, on Wednesday, Feb. 7, a bill authorizing the National Monument Society to erect a monument to the memory of GEORGE WASHINGTON, on the public grounds at Washington, was passed. A bill granting \$100,000 to the heirs of Robert Fulton, in compensation for the use of the steamboat *Venus*, and for his personal services, passed by a vote of 112 to 69.

**THE CHURCH.**—By Enoch Pond, D. D. Boston, published by Whipple & Darnell, No. 9, Cornhill. This is a small treatise on that form of church government preferred by the Congregationalists, and to them, no doubt, it will be an interesting book.

**THE FRANKLIN BANK.**—The Grand Jury of this county have found an indictment against the President and four of the Directors of this Bank, for perjury. They have been arrested, and admitted to bail in the sum of \$2000 each.

**FIRE AT AMHERST.**—A disastrous fire occurred at Amherst, in this State on Sabbath morning the 12th inst., by which property to the amount of \$21,000 was destroyed, of which \$16,000 were insured.

**FIRE AT CHARLESTOWN.**—On Tuesday night, the 13th inst., a fire occurred at Charlestown, by which a cabinet manufactory was destroyed. Loss \$7,500, \$3,500 of which was insured.

#### General Intelligence.

**Pure Water.**—In the Board of Aldermen on Monday, the 12th inst., the report of the Committee on the introduction of pure and soft water into the city, was taken up, accepted, and the several resolves and order passed, 6 to 2, as follows:

**Resolved,** That it is expedient for the city to begin and complete the necessary works for the introduction of a supply of pure water.

**Resolved,** That it is expedient to draw the supply from Spot and Mystic Ponds, in the manner recommended by the majority of the Commissioners.

**Resolved,** That it is expedient to begin the work as soon as the necessary powers can be obtained from the Legislature.

**Ordered,** That the Standing Committee on the introduction of water, be instructed to make immediate application to the Legislature, for the grant of such powers to the city as may be necessary for the introduction of a sufficient supply of water.

**Look Out.**—The Providence Journal mentions, that a large number of counterfeit bills, clumsily executed, of the *Weybosset Bank* in that place, are in circulation.

**Banks.**—In this country, the Bank of North America was established in 1781, with a capital of \$2,000,000. It owed its origin to the vigorous mind and enterprising genius of Robert Morris, who has been justly styled "the father of the system of credit and paper circulation in this country."

The Bank of the United States, a National Bank, was conceived by Alexander Hamilton, the Secretary of the Treasury, immediately after the adoption of the present Constitution. The plan was submitted to Congress on the 13th of December, 1790—and the act of Congress, incorporating a bank, passed into a law on the 25th of February following. The Massachusetts Bank, in Boston, was the second bank established in this country, in 1784, capital \$1,600,000. The Bank of New York was established the same year. The Bank of Maryland in 1790. The Providence Bank, in Rhode Island, in 1791. The Bank of South Carolina, in 1792. The Union Bank of Boston, in 1792. The New Hampshire Bank in 1792. The Bank of Pennsylvania was established in 1793. The Bank of Nantucket in 1795. Since that time they have been daily increasing, and one or more are found in every town of any size or importance. Since the expiration of the charter of the United States Bank, they have increased in number and importance. This multiplication of banks, to an extent far beyond what is required by the wants of the trading community, has proved a serious evil. This, in connection with the transfer of the "deposits," has caused the most violent and extravagant speculations, which have weakened the confidence of the great mass of the people in banking institutions—and in many cases has been productive of bankruptcy and ruin. This sad state of things has been felt by all classes of people; and a considerable number have clung to the former healthy condition of the country is restored, even by the wisest legislation.

**Mercantile Journal.**

**Brutality.**—Charles Young and his wife were brought before the City Court yesterday on a charge of maltreating the sister of Young, a little girl 13 years of age. The case as reported in the Sun exhibited the most fiendish cruelty on the part of the defendant. On one occasion Young took the child into the garret, gagged her, stripped off her clothes, and with a cow-skin inflicted such blows on her bare back as cut the flesh and covered the quivering muscles with streams of blood. Mrs. Young, at another time, after beating her in the face with a skin until her cheeks were cut and bloody, dragged her into the yard and wiped away her blood with a scrubbing brush and said! After this Mr. Welsh, a neighbor of Young's, took the child to his house, and she was there for some time. Young was sentenced to pay a fine of \$20 and the costs of prosecution, and Mrs. Young to pay a fine of \$10 and cost; being the heaviest penalty the court could inflict.—*Baltimore Transcript.*

**Trouble among the Mormons.**—The *Cleveland Gazette* of the 25th ult. says:—"We learn from a source to be reliable, that the Society of Friends of Kirtland is breaking up. Smith and Rigdon, after prophesying the destruction of the town, left with their families in the night, and others of the faithful are following. The Reformers are in possession of the Temple, and have excluded the Smith and Rigdon party. An exposure of the proceedings of the Society is in course of preparation by one Parish, the former confidential secretary of the prophet Smith. He has the records, &c. in his possession."

**Secrets of Health.**—With regard to exercise, judge between the two following extremes:—A fox hunter may get drunk every night in the year, and yet live to an old age; but then he is all exercise and no thought. A sedentary scholar shall not be able to get drunk once a year with impunity; but then he is all thought and no exercise. Now the great object is neither to get drunk, nor to be all exercise, nor all thought; but to enjoy our pleasures with a sprightly reason. The four ordinary secrets of human life are—early rising, exercise, personal cleanliness, and the rising from the table with the stomach oppressed. There may be sorrows in spite of these, but they will be less when we do them, and nobody can be truly comfortable without them.

**Highway Robbery.**—Two young Englishmen, on Friday evening, presented a pistol at the breast of Mr. Aaron J. Crane, in Washington street, Jersey City, and demanded his money, at the same time threatening to take his life if he refused. Crane promptly gave an alarm, and by the assistance of those who went to his relief, succeeded in arresting both, and sending them to the Hackensack jail. They have only been in the country a few days, and are said to have confessed that they came here with the view of living by robbery and theft.—*N. York Gaz.*

**Destruction of the Indians by Small Pox.**—Some of the Eastern papers have been publishing frightful accounts of the ravages of the small pox amongst the Mandan and other Indian tribes. A gentleman just from that section states, that the counts are greatly exaggerated; he says a large number have fallen victims, but not so many as reported; that of the Mandans not one fourth have died.—*St. Louis Rep.*

We learn that the owner of a Flour Mill in Lowell, Mass. has within a week or two past, purchased in this country, two thousand bushels of wheat, at an average price of one dollar and fifty cents, and is now shipping the same from Frankfort to go to Lowell. Our people have brought so much flour from Massachusetts, that it is but just, that a little grain should be returned to that State.—*Bangor paper.*

In enumerating the causes of the delay in the sailing of the expedition, the Secretary of the Navy states that, subsequently to the arrival of the squadron at New York, the seamen, landsmen, and boys, received in whole or in part, about the first of November last, a bounty of three months' pay for re-shipment; soon after which, one hundred and fifty five of them, who had liberty to go on shore, departed.

The *Cleveland* (Ohio) Herald informs its readers that the farmers of one single township, (Aurora) five miles square, in Portage county, have this season made two hundred and fifty tons of cheese, in value equal to \$35,000; and they say a large number have fallen victims, but not so many as reported; that of the Mandans not one fourth have died.—*St. Louis Rep.*

At the late session of the Rhode Island Legislature, the House of Representatives passed a bill, giving to the people in their respective towns, the opportunity of saying at the polls, whether any licenses should be granted for the sale of intoxicating liquors. This bill was rejected in the Senate.—*Mer. Jour.*

**The Genesee (N. Y.) Methodist Conference** has 221 Sunday scholars, 271 superintendents, 1776 teachers, 10,000 scholars, 17,000 volumes in libraries.

**The Oneida Conference**, in the same state, has 219 superintendents, 1523 teachers, 8200 scholars, and 14,500 volumes.

**The War against Canada.**—It appears from paragraphs published in the Western papers, that the piratical adventures which were dispersed at Navy Island and Bois Blanc, with their abettors, are still attempting to do mischief to the Canada, the efforts of Gen. Scott to disarm them, not having discouraged them.

**Another State Bank.**—The Legislature of Michigan has passed a bill incorporating a State Bank, with a capital of \$500,000—founded upon the late loan of the State.

**Jesse Hall**, of Springfield, who was convicted, and sentenced to be hanged for murder, has had his sentence commuted by the Executive, to imprisonment and hard labor during life, in the State Prison at Charlestown.

**James Spencer**, a man about thirty years of age, while walking about among the burning ruins of the Front street Theatre, Baltimore, fell down to feeble state of intoxication to help himself, and as no one was at hand to help him, he was burned to death.

The Senate of Indiana have decided, by a vote of 20 to 15, that the suspension of specie payments by the Banks of that State was justifiable and necessary.

It is stated in the *Alton Telegraph*, that the rioters have had their trials, before the City Court, and have all been acquitted.

#### LIBRARY LECTURE.

The next Lecture before the Boston Wesleyan Library Association, will be delivered by A. B. Snow, M. D., at the Lecture Room of the Boston Episcopal Church, in Bromfield Street, on the evening of Monday the 26th inst. at 7 o'clock. Subject—*The Philosophy of Sleep*.

The public generally are invited to attend.

N. B. The Board of Managers are requested to meet immediately after the close of the Lecture.

#### PROTRACTED MEETING.

Providence permitted, we shall commence a Protracted Meeting in Little Compton, on Tuesday, the 27th inst., at 10 o'clock, A. M. Brethren in the ministry are requested to come to our help. P. CRANDON.

Little Compton, R. I., Feb. 21, 1838.

**NOTICE.**  
The Preachers of the N. E. Conference, are hereby respectfully requested to forward to our next annual session an exact account of all the appropriations which shall have been made by the Missionary Society of the M. E. Church, from within the bounds of their several charges, during the present Conference year, and thereby greatly assist in making up a full report of all receipts.

A. BINNEY, Treasurer.  
Eastham, Mass., Jan. 22, 1838.

#### PROVIDENCE DISTRICT.

**QUARTERLY MEETINGS—FOURTH QUARTER.**  
Pawtucket, March 3, 4.  
Providence West, " 5.  
Bristol, " 8, 9.  
Warren, " 10, 11.  
Providence East, " 17, 18.  
Centerville, " 24, 25.  
East Greenwich, " 25, 26.  
Walpole, " 31, April 1.  
Mansfield, April 3, 4.  
Holliston, " 7, 8.  
Hopkinton, " 8, 9.  
Cumberland, " 14, 15.  
Consoctock, " 21, 22.  
Uxbridge, " 28, 29.  
Oxford, May 1, 2.  
Millbury, " 6, 7.  
Worcester, " 7, 8.  
Ashburnham, " 12, 13.  
Lowell, " 16, 17.  
Marlborough, at Harvard, " 19, 20.  
Sudbury, " 22, 23.  
Needham, " 26, 27.  
Weston, June 2, 3.  
DAVID KILBURN, P. E.

Worcester, Mass. Feb. 10, 1838.

#### NEW BEDFORD DISTRICT.

**QUARTERLY MEETINGS—FOURTH QUARTER.**  
Wareham, March 10, 11, S.  
Monmouth, " 17, 18.  
Sandwich, at Scussett, " 20.  
Falmouth, " 24, 25.  
Rochester, " 27.  
Head of the River, " 28.  
Fairhaven Village, " 29, 30.  
Dartmouth, " 31, April 1, S.  
Fall River, April 3, 4, S.  
Portsmouth, " 7, 8, S.  
Newport, " 11, 12.  
New Bedford, Elm-street, " 14, 15, S.  
New Bedford, Fourth-street, " 21, 22, S.  
Nantucket, " 25.  
Chatham, " 28, 29, S.  
Edgartown, May 6, 8, S.  
Barnstable Town, " 9.  
South Yarmouth, " 10, 11.  
Or



## Poetry.

FOR ZION'S HERALD.

BR. BROWN—The cordial affection with which I was recently received by my Christian friends at D., gave rise to the following lines; if you think they will contribute their mite to fan the flame of friendship, you are at liberty to give them a place in the Herald. Yours truly, R. M.

O sacred friendship, deathless flame,  
When shall I see it shine above,  
In realms of bliss whence first it came,  
The offspring of redeeming love?  
Long as immortal ages glide,  
To Jesus' friends it shall be given;  
And like an overwhelming tide,  
Conspire to swell the joys of heaven.  
That love, O Christian, which you feel,  
For the dear saints of God below,  
In your bright world with thee shall dwell,  
A brighter flame in thee shall glow.  
But O, the glorious breadth and height,  
The vast extent of amity,  
Which will enrapture saints unto  
To angels and the Deity.

The soul exulting at the thought,  
Expanding bounds to seize the prize  
Of friendship to fruition brought,  
Which Jesus will eternalize.

We feel the heavenly fire increase,  
And earth cannot contain us long;  
We soon shall join the sweet release,  
And soar to gain the friendly throng.

FOR ZION'S HERALD.

## THE SCOTCH WIDOW.

In the year 1827, I first had the honor of an introduction into one of those spiritual nurseries, called class meetings. The finger of religion, with its seraph touch, had recently subdued my hitherto unyielding heart. The love of Jesus Christ had made a deep, and lasting impression upon my contrite spirit, and with the fervid zeal of youthful love, I used gladly to repair to my class room, to receive the faithful and affectionate instruction of my class-leader, Mr. B. \* \* \*

At one of these precious meetings, the attention of the class was attracted by the presence of an entire stranger, clad in the sable weeds of lonely widowhood. She was a fine, tall, matron-like woman, apparently about fifty years of age. Her "testimony" was sound, clear and interesting. "God," she said, "was her Father, and she trusted him. Christ was her Redeemer, and she loved him." Though she neither murmured or complained, yet it required but little knowledge of human nature to see, that she had drunk deeply of the cup of grief, and that even then, the rod of paternal chastisement was inflicting its painful stripes upon her stricken soul. The pensive air, the half-suppressed sigh, the occasional cloud which gathered upon her brow, and the vagrant tear, which unbidden, stole from her overflowing fountain, bore ample evidence of the existence of affliction within the widow's breast. Her appearance and manner spoke with silent eloquence to my heart. I felt deeply interested in her welfare, and resolved to inform myself, if possible, of the nature of the trouble, which appeared to press as an incubus upon her sunken spirits.

I visited her. My worst fears were realized—my most painful suspicions were confirmed. She was a daughter of want—an abject follower in the motley train of Poverty. She was literally in a starving condition. Her last shilling was gone, her last crust eaten, she was a stranger, and knew of none who would either relieve her wants, or give her employment.

I inquired into her history. She was a native of Scotland, born of parents in the middle walks of life. With their consent, at an early age, she married a poor, but respectable and intelligent mechanic, with whom she lived for many years, in the sacred enjoyment of conjugal love, and in the more sacred and sweeter possession of religious communion.

I shall never forget the warmth and animation with which this child of sorrow dwelt upon the scenes of her marriage life; for a moment she had forgotten her trouble, while memory was tracing out the happy past, and it seemed as if the sunny smile of brighter and happier days, had returned to lighten up her wo-worn countenance. But it was of only momentary duration. Like the sun on an April day, it was quickly obscured by the return of sorrow's cloud. After almost thirty years of uninterrupted happiness, her heavenly Father saw fit to take from her the full cup of prosperity, and to give her in its stead, the cup of mourning. Death snatched her beloved husband from her arms; she followed him to the humble home of the departed dead, and consigned him to his native clay. This was a bitter draught, though sweetened with the fond and scriptural hope of a glorious and immortal re-union.

Her husband left no property; consequently she became dependent upon her own labor for her daily support. This induced her to accept the situation of housekeeper for her brother, who had acquired considerable property in the South of England. She accordingly left Scotland, and became an inmate of her brother's residence in Portsea, in the county of Hants.

Happy would have been her choice, had she remained among her acquaintance. Her industry and their kindness, would have easily maintained her; while their sympathy would have served as a solace to her heart, and have prevented her subsequent trials. But perhaps her divine friend saw that suffering was necessary, to perfect and complete the saint, and therefore permitted her to leave her native home and visit strangers.

Her brother received her with the apparent warmth of fraternal affection. The cordiality and frankness of her reception, made the widow's heart leap for joy. She fondly thought, that she had found a peaceful and quiet home for the remnant of her short and waning life. Alas! she knew not the future. She saw not the gathering storm.

She soon found that her brother was an infidel, a bold, open, God-defying infidel; decidedly hostile to every thing which pertained to religion. He denied her the privilege of attending the house of God, mingling with religious company, and even of reading the Bible, except in her own chamber. The widow reasoned, expostulated, entreated—but in vain; his hostility increased, and he tauntingly assured her she must submit, or leave his house.

What a human monster is an infidel! How his damnable unbelief dries up his sympathies and withers the noble properties of his soul. Miserable himself, his chief business is to rob others of

their peace, and drive or draw them into the toils of the same net in which he himself is entangled.

With a magnanimity and decision worthy of a Christian, the widow resolved to sacrifice her temporal advantages at the shrine of religious duty. She had no alternative, but to give up the service of her Saviour, or to quit her brother's roof, and to throw herself upon the Providence and protection of Jehovah, among entire, and perhaps heartless strangers. She nobly chose the latter. She preferred the favor of God with poverty, to comfort and luxury without it. She left his house and hired a small room in a retired part of the town, in the window of which, and in a conspicuous situation, she placed a card, bearing the following inscription, "Washing and Ironing done here."

Days passed away; no one seemed to notice her card; no one brought her employment. Her funds became exhausted. The last crust was on the table, and starvation stared her in the face. To beg she was ashamed, yet it seemed to be her only resource. Bitter were her feelings in that hour of trial. For the sake of Christ she had deprived herself of a comfortable home, and yet, it appeared as though he had forsaken her in her extremity. She knew not what to think. She fell upon her knees and pleaded for help from her Creator. God saw and pitied her distress; he breathed strong consolation into her perturbed mind, and as she arose, she could feelingly exclaim, "Though he slay me, yet will I trust in him." God heard that sacred resolution, and prepared the way for her relief.

That same afternoon, a pious woman who lived near, felt something prompting her to call upon the stranger, and ascertain her Christian character. She called. But being more anxious for her spiritual weal, than for her temporal, made no inquiries but which referred to her soul; consequently, the interview ended with only an invitation to go to class that evening.

The widow was a Presbyterian; but as there was no church of that order in Portsea, and as the door of introduction to the Methodists was so providentially opened, she decided upon entering it. Of her visit to class, and my feelings in relation to her on that occasion, the reader is already informed. It need only be said, that her case was soon made known to my friends and acquaintances, and that through their kindness she was plentifully supplied with labor, and thus enabled to support herself honorably and comfortably.

Since that time, I have often sat beside her ironing table, and listened to the spiritual instruction, which, like honey to my taste, fell from her burning tongue. With a full heart and streaming eyes, she would tell of God's unfailing goodness and mercy to her soul, and exhort me to faithfulness in that holy cause in which I had but just embarked. Truly, they were precious seasons of profit and delight.

Reader, admire, and learn to imitate the admirable decision of character displayed by this poor woman. An Alexander, a Caesar, or a Napoleon may dazzle your eyes with the lustre of their conquests, but they never performed a nobler action than the *Scotch Widow*, when she forsook her brother's roof.

Hingham, Jan. 14, 1838.

The following letter, from Bishop Hedding, it will be perceived, was written before he had seen our last three articles upon the subject in question. And not knowing how we explained any part of our first remarks, he has misapprehended us—especially on the words *control* and *will*, on which most of his argument rests—and also upon the responsibilities of the Bishop, etc. But as we do not wish to prejudice his letter for the reader;—and as it has been thought that editors have the advantage of others, by appending their objections to an article on its first appearance,—and wishing for truth only; and as we have been requested to make no reply; we withhold further remarks, at least for the present.—*Mr. Wesleyan Jour.*

DEAR BROTHER COX—I was sorry to see your editorial remarks on "Conference Rights," in your number for the 25th ult.;—for you have certainly misunderstood our system, so far as that subject is concerned.

The foundation of your mistakes seems to be this; you suppose the Bishop is not responsible to the General Conference for his own acts, in transacting the business of an annual conference. You say—"The Bishop is not and cannot be responsible for the acts of the annual conferences." That is true, so far as your words express ideas; but that truth is employed, in its connection, to convey the idea that the Bishop is not responsible for his own acts in a conference, which is not true. The conference has its duties, and the bishop his; and each is responsible separately for doing or not doing.

In all the acts performed by vote of a conference, and authorized by the Discipline, the bishop's duty is to preside, and keep order; and he is not responsible for the decisions of the conference! But, in other proposed acts, not thus authorized, the General Conference holds the bishop *strictly responsible* for his own acts, and would censure him for knowingly submitting to vote any resolution, contrary to the Discipline, to the will of the General Conference, or to the peace and prosperity of the church.

This view is supported by the following question and answer—"Quest. 4. To whom is a bishop amenable for his conduct?"

"Answer. To the General Conference, who have power to expel him for improper conduct, if they see it necessary." Dis. p. 27.

I believe this rule is generally understood by the preachers throughout the church, to apply as well to the official acts, as to the private conduct of a bishop;—to his presiding in the conference, and to his fixing the appointments of the preachers. And if it do not authorize him to decline putting to vote what he believes to be an "improper" resolution, it does not prohibit his making what he believes to be, an "improper" appointment.

It is true, he may err in judgment, or knowingly do wrong in either case; but where is the remedy? Not in the judgment of an annual conference, but in that of the General Conference. To that tribunal let the injured party complain.

You make the bishop's duty while presiding, subject to the "will" of an annual conference; and further say—"He is under obligation to put to vote any question that the conference may require of him." Not so;—as long as the above rule is in the Discipline. The bishop cannot serve two masters—much less twenty-nine—one General Conference, and twenty-eight annual conferences.

The "will" of the General Conference "requires" of the bishop one act—and the "will" of an annual conference "requires" of him a contrary act—which he is to obey?

Suppose an annual conference "wills" to adopt a resolution censuring one of my colleagues, or the General Conference; and "requires" me to put it to vote—am I "under obligation" to do it? And then, must I be expelled by the General Conference for such "improper conduct"? Alas! for bishops, if your doctrine be true. Who that has common sense would ever be one?

Before your doctrine can go into effect, the rule above quoted, must be repealed; or the General Conference must declare that it does not apply to the act of a bishop in putting an improper resolution to vote in an annual conference. And then, to prevent the annual conferences becoming independent, and separate from the body, it will be necessary to make new rules; making them responsible to the General Conference,—in the same degree the bishops now are; and laying them liable to be expelled from the church for passing "improper" resolutions. Will the annual conferences agree to this? If they will, the burden of fixing the appointments must be removed from the bishops, (for on your plan they can never bear it,) and laid on the annual conferences. Other rules must be altered to conform to your system; for on that plan the bishops could never obey them.

On your plan, the "will" of the New England Conference, at its ensuing session, might "require" services of the bishop to detain him so long, that he could not do his duty in the Maine Conference; and if he were to submit to that "will," who would be responsible for his neglect of his duty in your conference? The New England Conference, or the bishop? What would the General Conference say to such an event?

Observe, we are now speaking of "Conference Rights." We are not, therefore, to reason on what would be expedient, but on what would be possible under such "rights," as you suppose an annual conference possesses. How would you obtain an expression of the "will" of the New England Conference to take up a proposed subject, but by motion and vote? Suppose, on the first day of the session, a motion is made to take up a subject not required by the Discipline; a large minority opposes it—the bishop has no power to put it off; for he is subject to the "will" of the conference, and he must first know what that "will" is: that minority, by offering amendments, and other modes of disposing of the question, and by protracted debates, might detain the bishop three weeks, that is, till your conference meets; before he could even know what the "will" of the New England Conference is. If one question would not answer the purpose, twenty might be invented, and the bishop, upon your plan, being subject to the "will" of the conference, must attend to every motion that may be offered, and listen to all the debates on each, before he can know what that "will" may "require" of him.

Pray tell me, on this plan, what would become of the business the Discipline requires the bishop to do in those two conferences? And how could he answer to the General Conference for neglecting his duty? The plan you proposed for an annual conference is, at least in part, that on which the General Conference has a right to proceed, and does act,—for the "will" of that body, so far as conference business is concerned, is the rule of the bishop's duty. But in that body, by the measures above supposed, I have frequently seen a large minority tire a majority and thus defeat it. In this way, I believe, the temperance measure was lost in the last session of that body. And when your plan goes into operation, the same modes of defeat, and of protracting conference sessions, will be employed.

You say the bishop "has no control over an annual conference." True, but he has control over himself, and over his own official acts, till the General Conference control him; which they (not the annual conference) have a right to do. I believe no bishop has ever claimed a right to "control," as you suppose. You certainly must be capable of seeing the difference between a bishop's having a "control" over an annual conference, and his having a right to decline acting himself, in a case where he believes his act would be contrary to the judgment and "will" of the General Conference.

But you will say, if the bishop does not act, the conference cannot. Be it so; that is not the fault of the bishop. It is a want of power in the annual conference to act without his act. If an annual conference wants more power, let them ask the General Conference to give it to them; and reduce that of the bishop, if they wish it;—but do not blame the bishop because they lack power to do all they may wish to do.

If they wish to do what I believe to be wrong, and have not power to do it without my help, certainly I am not blameable for not helping them. And this was the intention of the authors of our system, to limit the annual conference, and hold the bishop rigidly responsible for his acts, and thus prevent mischief; for they knew it was easier to prevent wrong acts, than to correct them after they were past. And thus, in case of a difference of opinion between the conference and the bishop, action is suspended till the General Conference can meet and decide.

You probably will say, as others have said, it is the bishop's duty to preside. True, it is, in all such business as he believes the Discipline requires or authorizes. But not in doing "any" and every kind of business a conference may happen to have a "will" to do; much less, in an act he knows to be contrary to the "will" of the General Conference.

If it had been the intention of the General Conference to leave the bishop, as you suppose, to have his "duty" "limited" to "the will" of the (annual) conference—"under obligation" to put to vote any question that the conference may require of him;—doubtless, they would have left his election to the annual conference also;—and made him amenable to the same body, allowing each annual conference to have a bishop; and then he might justly have been governed by the "will" and "requirements" of the annual conference.

You say:—"But we cannot contend that the bishop is to judge the annual conference." Nor I, nor any of my colleagues. We never claimed this right any thing like it. But we claim the right to judge ourselves, and to judge of our duty, till the proper time for the General Conference to judge us.

But your theory places us under the judgment of twenty-eight annual conferences, acting separately—subject to their separate, distinct, and contradictory "wills," to have our "duty" prescribed as each one of them may "require." And how many contradictions, and contentions, their "wills," and "requirements," would bring us under, no mortal can imagine.

You speak sound truth when you say, "This never was intended by Methodism. And we believe it not desired, by the Episcopacy. Indeed we know they do not wish it." But you fall into a great error, when you say, "They have only assumed it." &c. Assumed what? "To judge the annual conferences!" Never! We "reverently obey" those "unto whom is committed the charge and government over" us; that is, the General Conference; and must this be called judging the annual conferences? We have not "judged," nor "assumed," nor acted in any of these matters. We have only declined to act, in cases where we believed an authority above us, to which we are "amenable," prohibited our action.

From what has been said, it will follow, that you had not obtained sufficient light, when you said, "It seems to us, that one or two of our bishops may have, with the most upright intentions, transcended, in some degree, their trust."

[To this we plead, NOT GUILTY.—Ed. J.]

There have been many erroneous opinions, respecting the degree, in which the annual conferences are responsible to the General Conference. And I see some of them, as I think, in your remarks. There is no rule in the Discipline, which says they are thus responsible; and the fact is only inferred from the provision, that "a copy" of their journals may be "sent to the General Conference." But what punishment can the General Conference award, under our Constitution, to an annual conference for an "improper" act? They can barely disapprove the act.—But they can "expel" the bishop for his "improper conduct," in submitting that very question to the vote of the conference. And yet you suppose, the will of the annual conference must govern the bishop in this matter!

You and others seem to suppose, that the course which two of the bishops have taken is a new one. This is a mistake. The same thing, in principle, has been frequently done, ever since I have been in the habit of paying strict attention to the practices of bishops, while presiding in annual conferences. And from conversations I have often heard among the preachers, I believe it has been generally approved till lately. Indeed, I never heard it disputed, neither did I ever suppose any preacher thought it improper, till I saw brother Scott's published letter to me, about fifteen months since. The excitement it has lately occasioned, has occurred, probably, only because it has been connected with an unusually exciting subject.

I ought, before I close, to acknowledge the truth of your remark, that annual conferences are not primary bodies; and several others of your opinions, I deem perfectly correct. But I think you should not have given judgment against the bishops, till you had studied the subject more thoroughly;—and then, not in your paper, till the judgment of the General Conference could be obtained. To that body, the subject must be referred. No authority below that can decide it. To the decision of that Conference, I shall reverently bow, if I be spared to hear it.

I highly appreciate the kind manner, and inoffensive language, with which you treat the subject; and especially, the Christian and brotherly spirit, which breathes through the whole of your remarks. And I do most sincerely thank you for your friendly "apology," for what you suppose to be our errors.

Though I have spoken plainly of our difference of opinions, I beg you to be assured, I feel not the least diminution of that friendship and brotherly affection, which I have entertained for you from our first acquaintance.

Yours, &amp;c.

E. HEDDING.

Lansingburgh, N. Y., Dec. 11, 1837.

OILS AND LOTIONS.—Macassar Oil is merely oil of almonds colored red with alkali; Russia oil, the same thing rendered milky, by a small quantity of ammonia of potash scented with oil of roses. The nostrum for eruptive diseases called Rowland's Lotion, Milk of roses, Canadian cream, Kalydor, &c. consist merely of a solution of the oxyhydrate of mercury in almond emulsion, with a proportion of sugar of lead or white oxide of bismuth. They are thus possessed of certain stimulant and repellent properties; and though blunted, in part, by the medium in which they are involved, cannot fail to be highly active on the skin, and consequently injurious.—*Stearns & Churchill's Medical Botany, No. XI.*

A DISCOVERY LATELY MADE IN ENGLAND.—The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet. We have concluded not to copy the verse, as it might prevent some from looking into their Bibles, who might be benefited by so doing. All the vowels occur in their order in the word *fasciculus*.

COUGHS AND COLDS.—Horse-radish cut into small pieces and chewed in the mouth, is an excellent remedy for hoarseness, coughs, colds, and cases of incipient consumption.

Cotton wet with sweet oil and paregoric, relieves the ear-ache very soon.

Nothing will fatten sheep quicker than apples.

BOSTON WESLEYAN LIBRARY.

LOCATED in the Library Room of the Methodist Episcopal Church in Bromfield Street. Persons desirous of obtaining shares, or subscribing, will find the Librarian in attendance every Friday evening from 7 to 9. epst Feb. 14.

## NAMES OF PUBLIC CHARACTERS

TO BE SEEN in the MASSACHUSETTS REGISTER, such as Judges, Governors, Justices, Counsellors, Attorneys, Sheriffs, Postmasters, Physicians, Military Officers, Ministers in every town, Literary Men, Officers in Banks and Insurance Companies, Officers of the U. S. Government, Foreign Ministers, Consuls, &c. Army and Naval Officers, City Officers, &c. &c. For sale by JAMES LORING, Feb. 14. 21 132 Washington street.

## NO ARDENTS.

SAMUEL D. CHAMPNEY would respectfully inform his friends and the public, that he still continues his business, where he continues to keep a general assortment of West India Goods and Groceries (with the exception of ardent spirits). Goods sent to any part of the city free of expense. [The smallest favors gratefully acknowledged.] Jan. 17. 3m.

## CHANDELIER FOR SALE.

FOR SALE, a good second hand Chandelier, suitable for a meeting-house or large hall. Also, two large stoves, and seven hanging lamps. The above articles will be sold low, (as they belong to a society that have no further use for them,) on application to SAMUEL D. CHAMPNEY, at the Courier office, No. 4 Congress street, or to MORRIS MELLER, 38 Union street. 11 Nov. 15.

SETH GOLDSMITH, Book-Binder, Franklin Avenue, (1st door on the right from Court Street. Old books rebound, and Morocco work neatly repaired at short notice. [Particular attention given to binding newspapers and periodicals.] ep3m. Oct. 18.

## PUBLIC NOTICE.

SOUTH NEWMARKET SEMINARY.—The public are hereby informed that this institution is in successful operation, under the superintendence of WM. T. HARRLOW, A. B. Principal, joined by the labors of Miss MARGARET E. WINS, an experienced teacher, as Preceptress. The range of studies at this Seminary, is such that young gentlemen can become acquainted with all the common and higher English branches, and also be fitted to enter any of our colleges; and young ladies may acquire a thorough English education, including the ornamental branches, and a knowledge of the various languages. Lectures will be given from time to time on the Natural Sciences and on classical literature, and the literature of modern times, especially of our own country.—To which will be added instruction in vocal music. A respectable Philosophical Apparatus and a Cabinet of Minerals, and to which additions are constantly being made, are already furnished for the permanent benefit of the Seminary. Particular attention will be paid to the morals and health of the Students; and every measure will be taken to render their stay at the school pleasant and profitable.

The Institution is established at South Newmarket, one of the most pleasant and healthy villages in the county of Rockingham, removed from all noise and disturbance, and from every thing calculated to interrupt the studies of the students. The school is intended to be permanent, and every measure will be taken to secure to the students all the advantages which are to be had at any of our Academies.

The Spring Term will commence on the first Thursday of March.

Classes will be formed in the various departments at the commencement of the term, and it is desirable that all should be seasonably present.

The tuition will be as follows, half payable in advance, and half at the middle of the term.

Common English, \$4.00 Latin, Greek, French, \$5.00 Mathematics, \$4.00 Book Keeping, \$4.00 Natural Philosophy, \$4.00 Ornamental Branches, 70c

To no scholars more than \$5 will be charged, except for ornamental branches.

The price of board in the village is \$1.75. Text books may be purchased in the neighborhood at moderate prices. Students wishing to obtain board and room, will be accommodated by applying to JAMES COLMAN, Esq. In behalf of the Board of Trustees.

South Newmarket, Jan. 13, 1838. 1c

[Zion's Watchman is requested to give the above notice in its insertions.]

## NOTICE.

THE Spring Term of the HOLLISTON MANUAL LABOR SCHOOL will commence on the first Tuesday of March next.

Board at the Boarding-House, exclusive of washing, fuel and laundry, \$1.75. Tuition for English, including higher branches, \$4.00 per Term. Languages, \$5.00 per quarter.

Musical will be taught, should any wish to take lessons, at a reasonable compensation. Scholars that are wishing to board in the family of the Principal, should speak for their rooms as soon as convenient, for it is probable that they will all be taken up before the Term commences.

N. B. There are opportunities for scholars to company together and board themselves, and reduce their expense of board, if desired. GARDNER RICE, Feb. 14.

## NEWBURY SEMINARY.

THE Spring Term of this School will commence on Wednesday, the 7th day of March.

Price of board at the Boarding House, is \$1.50 per week, including room, washing, and fuel.

Price of Tuition, for common English Studies, \$3. For higher branches, and Languages, \$4.00. For Ornamental branches and Book-Keeping, \$5. For Music on the Piano Forte, \$8 extra—per quarter of 11 weeks. LEWIS B. TEBBETTS, Secretary of Board of Trustees.

Newbury, Vt., Jan. 20, 1838.

## BOOKS.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying from 50 cents to \$5. Robinson's Catechism, 13 vols. Josephus' Works—Rollin's Ancient History, Eusebius' Ecclesiastical History, 13 vols. Henson's Sermons and Prayers.

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